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knowledge in a similar manner. Norse christian names, of which there are many retained by the Highlanders along with Norse blood, are completely spoilt in translation. *Tormaid* is converted into Norman; *Somhairle*, Somarled, into the Hebrew Samuel; *Eachann*, Hacon, into the Greek Hector; *Raonailt*, Ragnhild, into the Hebrew Rachel; *Iomhar*, Ivar, becomes Edward; the Gaelic *Domhnul* is confounded with the Jewish Daniel.

The names of places in the Highlands may be said to bear a fair proportion to the intermixture of blood. Norse names abound in all districts where the Norsemen settled; and, in some instances, the name is half Norse half Gaelic, as in *Caonag-airidh*, the King's height; in other instances the Gaelic and Norse names combine into one, as in *Eas Fors*, the first part of which word, *eas*, is Gaelic for waterfall, and the latter, *fors*, Norse for the same.

From the philological, historical, and physiological facts placed before the reader in this article, it will surely be sufficiently evident that the Scotch are not two different races or nations, to be designated the "Saxon" and the "Gael", but one race of a mixed character, and one nation, consisting of two kindred peoples speaking two different languages.

HECTOR MACLEAN.

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### VOLLGRAFF'S ANTHROPOLOGY.\*

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As it is not likely that the inquiring reader will find the titles of these works (excepting, perhaps, ethnology) in any dictionary, we may as well inform him that by anthropognosy the author means *general* anthropology, treating of man's nature in the *abstract* as contradistinguished from *special* anthropology. The same distinction applies to ethnognosy and ethnology, and to polignosy and polilology. The former constituting the general philosophy of jurisprudence and political science, the latter is their special or comparative philosophy. The three works, although separately published at intervals of two years, and each complete in itself, form thus a sort of anthropological trilogy.

We now proceed to give some of the main features of this remark-

\* *Anthropognosie. Ethnognosie und Ethnologie. Polignosie und Polilologie.* By Dr. Karl Vollgraff, Professor of Jurisprudence and Political Science in the University of Marburg. 1851, 1853, 1855.

able work, and as far as possible we shall closely follow the author's exposition.

The starting point of the author is simply this :—"That the *outer* or physical man is the *product* of the *inner* man or the soul. But the *energy* of the soul, which varies in strength, may, as regards the human species, be reduced to four primary degrees, which the author calls primordial temperaments (*ur-temperamente*). These four primordial temperaments are respectively called *Träge*, *Regsame*, *Thätige*, and *Lebhafte*, literally translated indolent or lazy, mobile or irritable, active, and vivacious. These four primordial temperaments gave rise to the four *chief races* composing the human species ; in fact, these four chief races are simply the physical reflexes, or the physical products of the four degrees of the energy of the soul.

The reason which induced our author to reject the current terms, phlegmatic, melancholic, choleric and sanguine temperaments, was that they were merely physiological denominations applying to *individual* temperaments, terms not applicable to the four degrees of psychical life.

The first or lowest degree of human vital energy, namely, that of *indolence*, is realised and represented by entirely uncultured savages. The second grade, that of *mobility* or *irritability*, is represented by half-cultured nomads. The third grade, that of *activity*, finds its representatives in the settled cultured industrial peoples ; and, finally, the fourth or highest grade, the *lively* or *fiery* type, is represented by the highly-civilised "humanised-peoples" (*Humanitäts-Völker*) of the old world.

It is not meant that the peoples representing the lower grades of the scale are altogether deficient in *humanity*, but simply that the peoples of the fourth degree are pre-eminently *humanised*, because amongst them morality, philosophy, art and religion have flourished and been matured, and that amongst them industrial culture has been used as a means for a higher object. By culture in a restricted sense is meant that development of the instinct of self preservation showing itself in satisfying only physical or material wants ; but there is a higher degree of culture, manifesting itself in morality, philosophy, art, religion and language ; this is *civilisation*, and is the result of culture. Culture, in fact, stands to civilisation in the same relation as the understanding to reason. Without a history of culture we can have no theory of civilisation.

Each of the four chief races, *i. e.*, the representatives of the four primordial temperaments, is to be subdivided into four classes ; each class into four orders ; each order into four tribes or nations ; and each nation again into four individual temperaments.

As regards human action we are informed that all human efforts have their root in the *natural instinct of self-preservation*, which manifests itself in four different directions. 1. Physical well-being; II. Psychical and moral well-being; III. Continuance *here* by propagation; and IV. Blessed continuance hereafter. These four gradations of men represent also the ages of man *in abstracto*. Uncultured savages represent *childhood*; nomads, *boyhood*; industrial peoples, *youth*; humanised peoples, *manhood*. The four autochthonic, or chief races, spoke only four chief languages. Each of these split subsequently into four class languages; then again into four order languages; and each order language into four national languages, and these into innumerable dialects. There are also four chief religions.

We thus perceive that, according to our author, four autochthonic races of men have been created. Upon this point he observes:—

“There exists an absolute line of demarcation, psychically and physically, between the four grades of mankind, so that none of the inferior can rise to the grade above it, just as little as a man of a phlegmatic temperament can by any effort of his own change it to an irritable temperament; hence may be explained the natural antipathy of the four gradations to each other. The often asserted absolute perfectibility of all races is thus a speculative absurdity; each grade is only capable of a limited degree of development, according to its natural endowment. Thus, a perfect savage of the lowest grade cannot even be converted into a pastoral nomade, much less into an agriculturist. The theory of absolute perfectibility is also absurd, because if it were possible it would lead to perfect equality, which would at once arrest all culture and civilisation.

“All attempts to domesticate savage Australian boys have failed; despite their having for years enjoyed all the comforts of our civilised life, they escaped, whenever they had an opportunity, into their native forests. The Negro may be trained for labour, but if left to himself he relapses into his congenital indolence. The West India Islands, where the emancipation of the Negro\* is now an accomplished fact, can scarcely escape the fate of St. Domingo. The liberated Negroes, forming the great majority, will eventually refuse to work for their living, they will rise as did the blacks in St. Domingo, they will take possession of the plantations, and allow them to go to ruin as did the Negroes in St. Domingo. This latter island would now be in a state of hopeless decay, were it not for the great number of Mulattoes who form the dominating population. There are probably, among the Negro population in Haiti, a number of Mandingoes, Jolloffs, etc., who possess considerable aptitude for agriculture.”

Of the various results obtained by his method, the author lays some stress upon having clearly demonstrated that neither culture nor civilisation would exist had not men been created with disparate

\* This, it must be remembered, was written nearly twenty years ago.

mental and physical capacities ; in fact the author, as he tells us, commenced his researches with the following question : Why do men live in political and civil societies ? The ancient philosophers answered, because man is a social being. But the question still remains : Why are men social beings ? the answer to this is, because they require the help of each other. But even this reply is insufficient, for it may be further asked ; Why are they dependant on each other's help ? to this there can be no other reply than this : because spiritually and bodily they are differently endowed.

Were all men equal in mental and physical energy, they would be equally poor or rich ; none would be willing or able to serve another, for every man would be everything to himself ; men would thus have remained savages without any culture or civilisation. This natural disparity is not merely the *cause* but the *indispensable condition* of all social intercourse and of labour.

Our author lays claim to originality, both in conception and execution. We confess that, apart from the quadripartite formalism which pervades the whole work, and which, as the author admits, is partly derived from Oken's *Physio-philosophy*, we find little to justify these claims. His very starting-point, that the soul is the architect of the body, is a mere revival of the creative idea of Plato, the *impetum faciens* of Hippocrates, the *entelechia* of Aristotle, the *archæus* of Van Helmont, the *anima plastica* of Stahl, and *nisus formativus* of Blumenbach. The assumption is, in short, an anachronism, as it ignores all recent researches concerning the so-called vital force. Nor can we find any originality in the fundamental idea "that the instinct of self-preservation is the root of all human efforts." Dr. Vollgraff must have well known that the theory of self-preservation lies at the basis of Herbart's *Psychology*, and that his "selbsterhaltungstrieb" differs very little from the self-love of Helvetius.

"Self-interest or self-love," says Helvetius, "is the lever of all our mental activities. Even that activity which is purely intellectual, our instinct towards the acquisition of knowledge, our form of ideas rests upon this ; a system of ethics which does not involve the self-interest of men, or which makes war against it, must necessarily remain barren."

It appears therefore, to us, that so far from being strictly original the whole work betrays a want of self-reliance on the part of the author ; for at every step he appeals to a number of authorities in support of his position. The work, in fact, groans under the weight of a mass of quotations, culled from not less than one thousand authors.

But although we cannot credit the author with the merit of having discovered any primordial principles, we are in justice bound to

admit that in the development of his position he has shown rare ingenuity. His learning in history and philosophy is multifarious. With genuine German industry he has collected a large amount of information scattered through an immense number of books, and we can readily believe, as the author informs us, that the work is the result of fifteen years labour. Despite the hard words which abound in the book, the style is throughout perspicuous if not graceful.

It is no disparagement to our author that he has not succeeded in his task of creating "a synthetic science of political philosophy founded upon a scientific ethnological classification." The time has scarcely arrived for uniting into one harmonious whole all the diversified subjects relating to the science of man. As an anthropology the work is simply a failure, the results obtained being not at all in proportion with the great object aimed at. In physiology, especially, the author is not up to the mark. Nevertheless, despite all that can be urged against the value of the work as a text book of anthropology, we have no hesitation in saying that, owing to its encyclopædial character, the work is fully entitled to a prominent place in the library of every anthropologist.

Dr. Vollgraff seems also to labour under an incurable Anglophobia. Some of his sketches of the English character are highly amusing from their very absurdity. There are, however, some home thrusts which cannot easily be parried. Thus he tells us (p. 760):—

"The present aristocracy of England is mostly an ennobled money aristocracy, whose ancestors had by industry and trade acquired wealth and landed property, and then assumed the names of the old Norman nobility, so that but few noble families can trace their pedigree further back than the sixteenth century. The pride of this new aristocracy and the contempt with which they look down upon the industrial classes is supremely ridiculous. Bulwer has well said that in England to be poor is to possess no virtue. Money is in England and America the loadstone; and hence it is that theory of the acquisition of wealth has been so fully developed by Adam Smith.

"None but an Englishman could have so deeply penetrated into the mystery of wealth. A mere philosophical treatise on this subject would have met with no success. Whatever is not attended with practical advantages is not esteemed in England; hence the contempt for speculative philosophy and for the scholastic profession generally."

In the introduction to *Ethnognosy* the author recommends scientific expeditions for the advancement of anthropology, in the following terms:—

"England alone is able to equip and protect such expeditions. A scientifically instructed and methodically conducted ethnological expedition would be more advantageous to its trade and industry than all private undertakings of this kind in which Englishmen have

already distinguished themselves as pioneers in geography and ethnography. All expeditions of this kind are sadly in want of scientific instructions and the supervision of a central institution. The millions which England spends on Bibles and missions in order to raise peoples of inferior grades to a higher civilisation, would be more effective if they were applied to expeditions for inquiring into the wants of the respective peoples as they actually are."

This suggestion reflects the greatest credit on Dr. Vollgraff, considering that it was thrown out in 1853, before anthropology was much cultivated in this country.

In conclusion, it may be stated that Dr. Vollgraff is the author of numerous important works, all more or less crotchety. His chief work, *The System of Practical Politics*, is full of speculations. In one of his later publications, *Die Täuschungen des Repräsentativsystems* (The illusions of the representative system), he endeavours to show that the representative system is an "ungerman" institution, not at all adapted to the German nations. This bold assertion greatly excited the ire of the Marburg radical students, who straightway settled the question by making a bonfire with their professor's books; forgetting that they were thus to some extent illustrating the truth of their professor's teachings.

We neither think better nor worse of the author because of this literary *auto-da-fé*. Many better books have experienced the same fate, but their respective authors were generally in advance of their age, and this also seems to be the case of Dr. Vollgraff.

## DR. LATHAM'S WORKS.\*

THE original documents whence we derive our anthropological knowledge of the races of man are scattered through an enormous mass of books, of which they seldom form more than a small part distributed here and there amidst a wilderness of other matter. It is so heavy a task to pick out from histories, books of travel, missionary records, etc., details as to the character of races, that anthropologists who collect and concentrate such knowledge, do most valuable service to their science. In England, Prichard's *Natural History of Man*, and *Physical History of Mankind*, Latham's *Varieties of Man*, Pickering's

\* *Descriptive Ethnology*. By R. G. Latham, M.A., M.D., F.R.S. 2 vols. London: Van Voorst. 1859. *Elements of Comparative Philology*. By R. G. Latham, M.A., M.D., F.R.S. London: Walton and Maberly. 1862.